

Antonio. *Scourging.* The order was to scourge Paul until he should confess the crime for which the mob had cried out against him.

25. *Bound—thongs.* The hands and feet were tied to a post. *Is it lawful.* It was contrary to Roman law to scourge a Roman citizen and to punish a Roman citizen before being condemned. These words stopped the procedure. *Roman.* To claim to be a Roman, if false, was punishable by death.

26 28 *Centurion.* The one who was binding Paul. He warns the chief captain against doing an act which was forbidden under heavy penalties. *Sum—freedom.* Lysias had purchased his citizenship.

29. *Captain—afraid.* Both because he had bound Paul and because he was bound uncondemned, two unlawful acts since Paul was a Roman.

30. *On the morrow—council.* The chief captain was anxious to know what charge the Jews have to bring against Paul and so he brings him to their council, the Sanhedrim. Here Paul makes his statement under the protection of the Romans.

*Note.* 1. The Lord appeared to Paul in answer to his prayer. He may have been communing with God as to what was best for him to do. 2. The Lord spoke to him and informed him what was the right thing for him to do. Emphasize this fact. The Lord reveals our duty to us if we pray to him earnestly. A man need not be ignorant as to what he ought to do. 3. Paul was to leave the city. 4. The reason was that the people would not receive his testimony. 5. Paul seemingly endeavors to justify himself in remaining in the city but the Lord repeats that he should make haste and leave.

#### PRACTICAL APPLICATION.

1. *The Power of Prayer.*—There is a wonderful power in prayer. It was while Paul was engaged in earnest prayer that he was in a trance. Thro prayer he was brought into direct communication with God and into the very presence of the invisible. Paul was anxious to know what to do and he did just what every Christian ought to do when perplexed and in trouble, he took the matter to the Lord in prayer. Most of us have never yet learned the power and worth of true prayer. If we would pray more we would see our duty more clearly and have courage and power to perform the same. Let us all spend much time in secret communion with God and the world will be made to feel the power of the invisible.

2. *In the Wrong Place.*—It seems that Paul had got into the wrong place and the Lord told him to make haste and leave

the city. Much as he desired to remain and preach the Gospel to the Jews, his own beloved people, yet God had work for him elsewhere. So it often happens that we get into the wrong place, a place where we can do no good; then it is our privilege to take the matter to the Lord and ask him what he would have us to do. There are thousands of people in the wrong place and the only right thing to do is to leave it at once. H. C. Trumbull says: If we are in the wrong place we ought to "make haste" to get out of it. If we are in a bad business we ought to "make haste" and quit it. If we are pursuing an unwise course of conduct we ought to "make haste" and do differently. If we are indulging in a bad habit we ought to "make haste" and break away from it. If we have wronged another we ought to "make haste" and repair the injury. So it is. Let us pray God to lead us in the right place.

3. *Free in Christ.*—Paul was a free man—free in that he could boast of being Roman. But he enjoyed a greater freedom than that, he was free in Christ, and we are taught that if Christ shall make us free we shall be free indeed. There is no freedom like the freedom which is the heritage of every child of God. Out of Christ is slavery, in Christ is true freedom. Do you enjoy the liberty which is Christ Jesus?

#### DO YOU PRAY FOR THEM?

An unconverted lady who was a teacher in a certain Sunday-school was one day relating to her friend what a nice class she had, how they loved her, and how she loved them, and thought so much of and about them, when her friend asked: "Did you ever pray for them?" "No," she said; "why do you ask?" "Because," said her friend, "I do not see how it can be that you love them so dearly and yet never asked God to bless them. It seems to me that your love for them would prompt you to pray that God would lead and guide where your weakness and ignorance are unable." She made no reply but burst into tears, and the matter was dropped. A few weeks after this, the teacher's friend received a very interesting letter from the teacher, in which she related how she and several of her scholars had been converted; and then added, "Do you remember the morning when you asked me if I ever prayed for my scholars? I did not forget that question, and since then I have prayed, and O, how sweet it is to trust in Jesus." Are there any unconverted Sunday-school teachers who shall read this? Let them pray. Are there any unconverted scholars? Let them pray. Let every one connected

with the Sunday-school pray. God hears prayer. Pray for your scholars, and you will experience also that it is sweet to trust in Jesus.

#### SOWING THE SEED.

The gardener sows his seed, he selects with great care all that he thinks will assist the seed to grow, he takes precautions to prevent a failure either from the atmosphere being too cold or the want of water. When the plant shows itself he watches for anything that may hinder its growth, and supplies all that he thinks needful to produce a well-furnished, sturdy plant. Gradually he accustoms his pet to changes of climate, so that it may be fitted to stand the rough wind and storm or the bright sunshine, and still he watches over it, glad in its beauty and brightness, and thankful for his success. Our Sunday-school teachers sow the seed often without any looking or watching for it as a plant, doubtless often they sow in tears, and too often they fail to look for the harvest which they might reap in joy. But what have they done to prevent a failure? They are hoping that the scholars they love shall become Christians, real true earnest Christians, strong plants not blown about by every wind of doctrine, plants which shall flourish and bloom in the garden of the Lord here and in the courts of Paradise above.

### The Mission Field.

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#### Chicago, Ill.

We have moved our tent mission of the North Side, in a hall at 937 North California Ave. Rev. Sadie Gibbons assisted us in the opening services in our new home last Wednesday evening. Brother W. C. Easterbrook has returned to the city and will assist the work here this winter. As a result of our work in the tent, twenty-three souls were persuaded to lead a better life. We have also organized a K. C. society. We enrolled forty-three members at our first meeting and we now number upwards of sixty. As already stated,